LOVE

The PRECIOUS OINTMENT,

That flowes down from the HEAD

CHRIST JESUS,

To all His MEMBERS;

And makes them dwell together in Unity.

John 13. 34, 35.

A new Commandment I give unto you, That ye Love one another, as I have loved you, that ye love one another.

By this shall all men know that ye are my Disciples, if ye have love one to another.

Acts 4. 32. *The multitude of them that believed, were of one heart, and of one soul.*

1 Cor. 13. 4, 5. *Charity suffereth long, and is kind, is not easily provoked, thinketh none evill.*

Eph. 4. 1, 2, 3. *Walk worthy of the vocation wherewith ye are called.*

With all lowlinesse and meekness, with long-suffering, forbearing one another in Love.

Endeavoring to keep the Unity of the Spirit in the bond of Peace.

Printed at *London*, and re-printed at *Leith*, 1654.

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Printed at London, and re-printed at Leith, 1674.

The BALM of LOVE,

To be a direction, and the powder

The Spouse of Christ Jesus, when she is in Love, how amiable is she in his eyes, precious is the eye of her Husband, powerfull with God her Father, prosperous in her own spirituall health and vigor, and prepared for her consummate marriage in celestiall glory. Her husband is God, and God *is love*, and God cannot but love that *Love* which is like himself. And that he may love his Spouse for her love, when she becomes one Spirit with him by this unity of Spirit he gives her an uniformity of *love*; the Ointment of Christ Jesus the Head, floweth down into all his Members, and breatheth love into them; and as far as his life goes, so far goeth his love: therefore no love, no life in Christ Jesus. Agreeably, the beloved Disciple, and an especiall Teacher of Love, having shewed that the New-birth brings love with life, he aptly addeth, *Every one that loveth, is born of God*. No wonder then, if the great Master and Lover of this Disciple, make love the mark of his true Disciples,

1 John 3.14
John 13.34

seeing those are onely Christs true Disciples which so learn Christ, as they draw that spirit from him, which quickneth them: love, and breatheth it into them.

And surely if a son of God by that spirituall eye which he receiveth from Christ Jesus with his sonship, do clearly behold another son of the same Father, how can he chuse but love him as a brother? he cannot chuse but love him for the unity that is between them, for they are one spirit, by being begotten of one Spirit in Christ Jesus: and as none hateth his own flesh, but cherisheth and loveth it, so none should hate his own spirit, but cherish and love it. Secondly, he should love his brother for uniformity as well as for unity: there is a spirituall likenesse and conformity between spirituall brethren; and commonly likenesse breedeth love: every one both created unto one image, and how can a son of God but love his own likenesse which he seeth in his brother? As in a glasse face answereth to face, so a Saints soul answereth to the soul of a Saint, and when one sees his own shape in the other, from this likenesse and harmony, there must needs arise spirituall love and amity. Thirdly, if a Saint consider the excellency of a Saint, how can he chuse but love him for his excellency? God is the chiefest and highest Excellence, and he that most resembleth God, is therefore most excellent; Now, among visible creatures, there is none that resembleth God more then a Saint, for he is a son of God, begotten to the true Image of God his Father; therefore he that loves God that begat, loves also the Sons whom God hath begotten; and the man according to Gods own heart, because his goodnesse (the fruit of love) extends not unto God, therefore he communicates it to the Saints and Sons of God that excell in vertue, as if that were the next degree to doing good unto God him.

John 17.21
1 Cor. 12.13.
Eph. 5.

Col. 3.10.
1 John 5.1.

Psal. 16.2.3

himself, to love, cherish, and do good to his Soul and Graces: And indeed, what is a fitter object of love, more to the chief and sovereign Good, than a Saint, who by a derivative goodness most resembleth him? God is light, and a Saint is light in the Lord; God is goodness and righteousness, and a Saint is created according to God in righteousness and true holiness. The heart of a Saint is according to Gods heart; yea, he is partaker of a Divine Nature, and groweth in it from glory to glory. And as this Divine Nature is glorious and lovely, so are the fruits of it attractively amiable. *Love, joy, peace, long-suffering, goodness, faith, meekness, temperance*; yea, *all goodness, righteousness, and truth.*

Eph. 5. 8.
Eph. 4. 24.
1 Sam. 13. 14.
2 Pet. 1. 4
2 Cor. 3. 18
Gal. 5. 22
Eph. 5. 9

The beauty of the Body is by no means comparable with the beauty of the Soul: for the beauty of the Soul is the Image of God, and the glory of this Image having in it divine light, vertue, and goodness, shines in the Soul with a far higher excellence, than colour and complexion laid on the clay and earth of a fading and corruptible Body: and according to this excellence, the beauty of the Soul is preserved to immortality; when the beauty of the Body is suffered either to vanish before the Body, or to lye with it in the dust, and there to dye a kind of second death, neither shall it ever recover life again, but by a conjunction with the beauty of the Soul. If corporall beauty have been joyned with spirituall beauty, then shall it rise in a far more excellent beauty; but if it had not with it spirituall beauty, (purity, and goodnesse, and fairnesse of Soul) it shall not arise in glory and beauty, it shall not see the face of God, but it shall be cast away with ugly spirits, being it self transformed into the deformed character of a countenance, weeping and wailing, and gnashing of teeth.

If then a Saint be so lovely, and the love of a Saint

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is so full and unutterable, that God doth bind this Love, and doth give this Spirit the Spirit of love of purpose to love one another, and for this love is the name of a Saint, a Son, and a Christian; let every Saint make himself sure of this love, and not only of the new and word of it, but of the Estate and life of it. Let him love a Saint whom God loves, and love him because God loves this new man Saint. Let him love a Saint as he loves his own Safety, which is annexed to the love of the Saints: Let him love a Saint, because a Saint loves God: Let him love a Saint, because he is like himself; and because the Saint loves him. *Diligit Deum, qui me, diligo ita Deum, tibi ita amanti, imaginem Dei sui; Illa te privata, diligendo Deum, in Deo diligo: Love thy God, and in God sincerely brotherly love the image of God; and for thy devotion, is begotten by loving God, love thou also for his God.*

Eph. 2. 8.
Eph. 4. 4.
1 Sam. 18. 1.
2 Cor. 13. 11.
Gen. 37. 4.
Eph. 1. 4.

Claud. Mam. de statu animæ Lib. 1.

True Christian love will not be solitary and fruitless, but it must bring forth peace, and be extended by it. Love is it self the fruit of the Spirit, and peace is the fruit of this love; yea, love which delights to be fruitfull, loves this peace, because by her it communicates her other fruitfulness. It is best sowing in a calm; and if we will believe St. *James*, the fruit of righteousness is best sown in peace: So Peace (this eldest daughter of Love) is a midwife to her mother, and delivers her of the rest of her children; and without her help the mother doth nothing but make abortives. Therefore, as thou wouldst have thy love to be fruitfull, and by her fruits profitable to the Saints; so be thou sure to have her attended by peace, that through peace with the Saints, thy love may profitably extend it self to the Saints. The unity of the spirit must be kept in the bond of peace: and indeed, with whom wilt thou keep peace, if thou will not keep it with those who are one spirit with thee? By

Col. 3. 14, 15

Jam. 3. 18.

2 Cor. 13. 11, 13.

one

one Christ we would become into one body, and we be members one of another by our unity in this one body. How comely, yea, how necessary is it for the preservation and prospering of this body, when the members of one body do so please and unite themselves, how unwieldy and deformed is it, when one member fighteth with another? That should not come to pass, be exhorted: *If you bite one another, take heed you be not consumed one of another.* But contrarily, the Kingdom of God which is peace, flourisheth by the peace of the subjects of that Kingdom; and therefore St. Paul having taught the former to the Romans, admonisheth the latter; and that with a vehemency, for he injoyns them, not barely to follow, but as it were to persecute (even with all swift and eager profession to run after) the things of peace; yea, he adjures the Philippians by all consolation in Christ, and by the fellowship of the Spirit, and by the bowels of mercy, that they be of one accord. Finally, the Son of God, our Saviour (of whom *Melchisedek* was a type) is the King of Peace, as well as the King of Righteousness, & his Subjects, who vel pursuit of his Righteousness, must also partake of his peace. Christ hath made peace between God and us, even peace between Heaven and Earth; but that men being at peace above with God, should have discord below among themselves; but the Peace which is begun in Heaven, must come down and dwell among his members on Earth; we must be one as he and his Father are; that the peace which we receive from God by Christ, we must impart each to other; yea, it must rule in our hearts, being called to it in one body. Acted thus all we expect peace from God through Christ; do let us love and obey Christ commanding peace amongst our selves: *Follow peace with all men*, and then be we not doubt, but if the Peace of God be among us, the God of peace is also with us. *Donec stamper*

Gal. 5. 15.

Rom. 14. 17. 18.

Phil. 2.

Heb. 7. 2.

Matth. 5. 9.

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Chrysol. ser. 54 in pace of: Where spirituall and true peace is there ever God is.

The two excellent and powerfull Graces, Love and Peace may not be bounded by us, but by God himself the Author and Commander of it. Him must we follow in the, bringing all learning &c. and not go from his leading to the right hand, or to the left: where God commands love and peace, we may not forbid them; neither whom God by sanctifying, hath made fit for our peace, must we account common or unclean, and fit for separation. Now the extent and bound which God appoints for our love and peace, is no lesse than all the Saints, even the whole Body of Christ; the bond of Peace is not one jot shorter than the unity of the spirit. If then God have not disdained to bestow on any man his sanctifying Spirit, let not man scorn on such a one to bestow his love and peace: for he that denyeth his love and peace to that man in whom is the Spirit, he denyeth his love and peace to the spirit which is in that man. Therefore, if God have gone before with his saving grace and sanctifying Spirit, let us not doubt to follow God with our love and peace. Now, we know that God (according to his promise to *Abraham*) hath an holy Seed out of all Nations, which is the Catholick and Universall Church: If then the Church be Catholick and Universall, let our love and peace be also Catholick and Universall. And to this end our affections must be inlarged, and made capable of the whole World; for how can we with love as Catholick Christ with a Catholick love, must not have a narrow love contracted and confined to the measure of one City, Kingdom, or Nation, but extended and inlarged to the measure of all Cities, Kingdoms, and Nations even of the whole world. If that which is to be loved be universall, the affection which loveth must

Acts 10. 15
Colosse. 1.4
Eph. 4. 3. 15
1 John 5. 1.
2 Tim. 2. 22

Decet velle quod hoc tria sibi invicem amorem suum, & cohærens Deus Christus & Ecclesia, sibi mutuo fidei credentium, adeo ut qui unum eorum odit vel diligit vel odiet, omnia diligit aut odiet. Ferus.

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not be partial: For if the love be but to a part, when it should be to the whole, this is not that Catholick love which belongs to the *Catholick Church*, and whatsoever title such men may take to themselves, they are not true, but counterfeit Catholicks; for they have not that Catholick spirit of love which is in the true Catholick Church, and by which the Catholick Church doth love itself with a Catholick love. But such men by likelihood have a privat spirit, by which they love a privat part and faction, and are short of that universall spirit which loveth the universall Church with an universall love: for there is a privat spirit of love as well as of faith, and it is that kind of spirit which St. *James* mentioneth; a spirit that lusteth after envie, after Sects and divisions. But let us never rest un ill we get that Catholick spirit, by which we may embrace the Catholick Church with a Catholick love; and then we may be assured we are not tiular, but true and reall Catholicks. *Hereby we know that we are of the truth* (saith S. *John*) and we shall assure our hearts before God: And *We know that we have passed from death to life, because we love the brethren*; even the brethren without exception and reservation: & he that dwelleth in this general and undeserved love, God who is love, dwelleth in him and he in God; *And We know that we dwel in him, & he in us, because he hath given us his spirit*, even the spirit of this Catholick and universal love. Let no man therefore say of another, He is of such a Nation with which my Nation is at enmity, or of such a Church which professeth some differences with the Church in which I live, and therefore I will by no means have love and peace with him: but remember, that in *every Nation, he that feareth God, and worketh righteousness is accepted of God*: and therefore do thou enquire, whether this spirit of fear & holiness be in

James 4. 5 and 3. 14, 15

1 John 3. 19

Verse 14

1 John 4. 15 Verse 15

Acts 10. 35

him, which those that have, are accepted of God: if he be accepted of God, who dare he be not rejected of them? it were madness in them for Gods sake to hate one whom God loves, and for Christs sake to hate a member of Christ. Indeed, if he be of a Church infected with errors, thou must be wary of him, that he infect thee not with those errors, but be also wary of not hating the Spirit of Christ in a Member of Christ: it is an Apostolical, and of an undeniable inference. If ye have put on the new man, in which is neither Greek nor Jew, Circumcision nor Uncircumcision, Barbarian, Scythian, bond nor free, but Christ is all in all; *Put on therefore* (there is a binding force in this *therefore*) *as the elect of God, holy and beloved, bowels of mercy, kindness, &c. And above all these things put on charity, which is the bond of perfectness; and let the peace of God rule in your hearts, to which ye are called in one body.*

Col. 3. 10

Let us there have love and peace with a believing Muscovite, Grecian, Æthiopian, Indian, if he be of that one body wherein Christ is all in all, and by the unity whereof we are called to love and peace; yea, from this universall peace and love may not be excluded any remnant according to the election of grace, pertaining to the body of Christ, though sojourning in the dens and territories of *Rome*: we may not hate the seven thousand that do not bow their knees to Baal, though dispersed among seven millions of Idolaters; we may not hate *Israel*, though in bondage under *Pharaoh*. But to the true *Israel*, even to the pure in heart, and those who in Christ Jesus are new creatures, and walk according to this rule, peace, & the prayers of peace, the arra & first fruits of love do belong, the divine Apostle being herein our guide and example. And while thus we enjoy and embrace this universal love with the universal body of Christ, great is our safety: for hereby we know

Gal. 6. 15, 16
Eph. 4. 16
1 John 3. 14, with 4. 7, 8, 11

and

and every affect our hearts, that we belong to that universall Body, which alone forms it self with this universall love. That is the truly Catholick Church, which is indued with this Catholick love; that is a living Church, which is a loving Church. We therefore embracing and exercising this Catholick love, are of the Church truly Catholick, even of that Church, which being a Church of love, is also a Church of life.

But it is never enough to be lamented, That when Christ hath made Love the very Character and Badge of his Disciples, those that would be called Christians, that is, the Disciples of Christ, are far from that wherein this discipleship doth especially consist. One Apostle having named some chief graces of vertues, saith, *And the greatest of these is love.* And in another place, above all these things put on charity, which is the band of perfection. And another Apostle, above all things have fervent love among your selves. Has not custom it to passe them, that when Christ and his Apostles set up love above all things, we for so many things set up love over it, we for trifles destroy for love those things, which is better than all things? Nay, whereas love by uniting would mutually preserve its lovers, they by hatred and contention would destroy both love and themselves; so that the evill spirit that moves to this destroying hatred and division, exercises his own Kingdom by unity. And though his destroyed nature be contrary to true love, yet his craft so far over-rules, or at least guides his malice, that he holds unity for the rules and law of his own preservation. But Christians, whose Divine nature is especially made up of love, run blindly and headily into hatred and division, and thus do they go contrary to the Divine Nature, *wherein is the enmity of the Devil and the wickedness (commanded) in the Serpent.* But do not those

talk of Christianity, and thus walk contrary to it, meerly turn Christianity into talking, and make themselves but tinkling Cymbals?

Let true Christians seriously consider, that union in Christ their Head, is a stronger root of love and unity, than lesser differences can be of division. It was the great Plot of Christ by the expence of his most precious Blood, to recapitulate and bring into unity under one Head, those that lay scattered under sundry differences; and is it not then to counter-work against Christs great Plot and Mystery of Godliness, by small differences to divide those whom he hath by so dear a purchase knit together, yet (which is a high degree of this mischief) men pretend for Christianity to hate and destroy Christians, but is it not the same which in others hath been truly called Antichristian? for both this and that persecutes Christ in his Members, opposeth Christ in his doctrin, and in his main work of dispensation: let such hear *Paul* speaking, *where there are divisions among you, are ye not carnall, and walk as men?* And indeed, is it not carnall, to hate a Member of Christ for that difference which he may have, & yet be a Member of Christ? Is not he more to be loved for being a Member of Christ, than to be hated for that difference? yet, if Christ do love & forgive him, how dar'st thou to hate him whom Christ loves? Hast thou seen any warrant in Scripture, and what authority to hate a Member of Christ, who agrees with Christ by faith and love, but agrees not with thee in all thy opinions? The Scripture saith, *We know but in part*; and if so, thou must give every Saint these grains of allowance which the Apostle gives him. It may be the knowledge of that point wherein he differs from thee, is not within his part, and thou wilt have him know beyond his part, or else thou wilt fal out with him: Is not this to fal out

with

with a Saint for imperfections, and weaknesses, is not to fight against God in his Saints, when God is not pleased to put this knowledge into his part, and therefore thou farrest well, that and is not thy quarrell against God who hath not revealed it unto thee; yet, because thou art, it may be a rule of love for us to bear with him as those whom we would fain have loved, not with finding fault with them; for, as we [illegible] believed, that any Saint willingly erred in anything known to him, and if he hold it of weakness, and from what is weak, and not for contempt and [illegible] bear with him in that which is his part, and he shall bear with those things which is beyond thy part for there are many matters of truth which some Saints know, and others do not know yet, many which need assurance. Who knows those places of Scripture wherein love would Saints to be reconciled and commanded, but none wherein hatred of Saints for little measures of knowledge is approved or approved.

Again, the Body of Christ doth edifie it self in love, therefore no love, no edification. But on the contrary, as love edifies, so hatred pulls down, and tears the building into pieces. Therefore [illegible] Scripture [illegible] [illegible] God abhors. A foolish wife pulls down her own house; Temple destruction follows upon destruction of Temple destroyers. Neither is the [illegible]

why Brethren fhould be Enemies? Why tear we the Body of Christ into pieces for the trifles of the world? Is not the Body greater than the Cloathes? Christ hath shed his blood for his Saints, and hath commanded them to put on bowels of love, meekness, humility, forbearance, forgiveness; and shall we for trifles, and rending his body asunder; least he ascend up and leave Heaven, and go to prepare a place for us, let us not prefer low quarrels and opinions before Christ dwelling and living in his members; what is this but to worship Idols of them, and to make out selves like those of Canaan, who sacrificed their Sons, and Daughters to their Idols; and what follows, Thus was the Land defiled with innocent blood.

But let every man fadly and sincerely examine the matter, both as a Christian, and as a wise man: as a Christian, let him ask his soul, whether it can be the Spirit that frames and endeavours to destroy a man that hath the Spirit, certainly it is impossible, that the Spirit should hate the Spirit, or him that hath it. *For the fruit of the Spirit is love, even love to all the brethren that are born of the same Spirit.* And if it be the work of the flesh, what hath a spiritual man to do with the flesh but to kill it? and not for the sake of it to kill those that have the Spirit. Secondly, as a wise man, who would by such devision and opposition of Brethren make a gap, and open a gate for the common enemy to come in and destroy both: wherefore (to conclude) let not lesser faults or exceptions which may stand with brother-hood, dissolve brother-hood; much lesse set Brethren to destroy one another. And if it were lawfull (as it is not in *Abrahams* judgement, who was the Father of the faithfull, and told his Nephew *Lot*, *Let us not strive, because we are brethren*) yet first of all means should be used for reconciliation and satisfaction:

Nation; that did the whole Congregation of Israel assemble first to the Tribes of Reuben, Gad, and half the Tribe of Manasseh, when they were subdued for setting up another and forbidden kinde of Worship, saying, far be it from Brethren upon deadly feud, and irreconcilable differences, yea doubtful tenants of Covenant to break the plain and downright part of the Covenant, That one of the dividing to run along, and interest. Let endeavour that these Kingdoms may remain conjoyned in a firm peace and union to all posterity. To break a certain and clear part of the Covenant for uncertainties, is a most certain sin; Surely, the breach of this peace and union is it self a great Judgement upon the Kingdoms. But how great a judgement shall he deserve, that by a breach of Oath is a cause of this Judgement? Come not into their secret, O my soul, for cursed is their anger, and their wrath is cruel: divide them in Jacob, and scatter them in Israel; for they would divide Jacob, and by dividing scatter and destroy Israel, even our Jerusalem, compacted and knit together in both Nations by Saintship and Covenant: But pray we for the union and peace of Jerusalem, let us say (and endeavour what we say) peace be within thy walls, and prosperity in thy palaces. For my Brethren and Companions sake, I will now say, Peace be within thee: and let all the Brethren and Companions agree in this, and say, Amen, Amen.

FINIS.

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